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AN ACCOUNT OF THE NATIVES OF THE TONGA ISLANDS, IN THE SOUTH PACIFIC OCEAN. WITH AN ORIGINAL GRAMMAR AND VOCABULARY OF THEIR LANGUAGE. COMPILED AND ARRANGED FROM THE EXTENSIVE COMMUNICATIONS OF MR. WILLIAM MARINER, SEVERAL YEARS RESIDENT IN THOSE ISLANDS.

by
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Gi-hena; gi-he.	Thither; to that place.	Tow-botoo gi hena.	On that side.
Gi-loto.	Within.	Gehe.	Differently; elsewhere; otherwise.
Gi-tooa.	Without.	He aho coeni; he ahoni.	To-day.
Gi-botoo; tow-botoo.	On one side.	Aho-be; ahoange-be.	Daily.
Gi-hage; gi-aloonga.	Upwards.	Abongi-bongi.	To-morrow.
Gi-hifo; gi-lalo.	Downwards.	Anibó.	Last night.
Gi-mooa; mooa-ange.	Forwards; in front; in presence of.	Aniafi.	Yesterday.
Gi-mooi; mooi-ange.	Backwards; behind.	Toki.	Lately.
Gi-matów.	To the right hand.	Taloo.	Since.
Gi-hema.	To the left.	Aný.	Presently; by-and-by.
Me-fe.	Whence.	Tegichí.	Not yet; before that.
Me-heni.	Hence.	Afé.	When (in a future sense).
Me-hena.	Thence.	Anifé.	When (in a past sense).
Me-aloonga; me-hage.	From above.	Loa.	Long since; long ago.
Me-hifo; me-lalo.	From below.	Iký.	Never.
Mamaoo.	Afar off.	Cówca.	Whilst (only used with the first person).
Tow-botoo gi heni.	On this side.	Lolotonga.	Whilst (only used with the second and third persons).
		Tóé.	Again; over again.

PREPOSITIONS.

There are but few words that, strictly speaking, come under this head; and some of those that do are often not expressed. There are many others that partake so much of the nature of adverbs, that they are classed accordingly.

My; atoo; angi. To, towards. The use of these has been already explained under the head of verbs. (See VERBS). *My* always precedes the first personal pronoun expressed or understood: *atoo*, the second personal pronoun: *angi*, the third, or any noun.

Gi; gia; giate. To, at, among. These three words have the same signification; but *gi* is used before nouns and proper names of places; *gia* before the proper names of persons; and *giate* before pronouns.

Gi, and *gia*, also signify *than*, being used to connect the two terms of comparison: before the proper names of persons, *gie* must be used.

Gi signifies likewise, *against*, *opposite*; and *about*, or *concerning*.

Mo. With, along with, besides: it is also the conjunction *and*; it is, moreover, the pronoun *you, your*.

Tai. Without; destitute of; not having. This particle is in very frequent use as a deprivative, joined to other words, like our particles *in, un, il, less, &c.*: it always precedes the word to which it is joined.

Ofi. By; at hand; near to.

Me. From; as, from Vavaoo to Lefooga.

A. Of, or belonging to; but it is only used before proper names of persons and places; as, *malanga a Toobó*, the speech of Toobo: *he gnatoa a Vavaoo*, the gnatoa of Vavaoo.

Ma. For; it is very commonly used before the possessive pronoun, when adopted instead of the personal, as, instead of saying, *my ia giate au*, give it to me, we may say, *my ia ma acoo*, give it for my.

INTERJECTIONS.

In respect to these, we need only give a list of those that are in common use.

Oiao! exclamation of surprise. (This is a word of four syllables.)

Seoóke! of surprise or astonishment; the *oo* is dwelt long upon.

Seooké! Seookéle! Oiáooé! Of pity, pain, or distress; dwelling very long upon the *é*.

Oiáoo! the same as above; dwelling long upon the *oo* as well as the *a*.

Aw-i! of pity, pain.

Wói! of wonder.

Wi! of disgust; fye!

Isa! of anger, vexation, and rage; dwelling long upon the *i*.

Tangi mööni! a sort of oath; solemnly declaring the truth.

Piamo-aloo! begone; out of my sight.

Né-né! no wonder.

Io! yes indeed; well.

O'ooa! forbear; softly.

NUMERALS.

1 taha.

2 ooa.

3 toloo.

4 fa.

5 nima.

6 ono.

7 fitoo.

8 valoo.

9 hiva.

10 ongofooloo, or ooloo.

20 ooa ongofooloo, or ooafooloo.

30 toloo ongofooloo.

40 fa ongofooloo.

50 nima ongofooloo.

60 ono ongofooloo.

70 fitoo ongofooloo.

80 valoo ongofooloo.

90 hiva ongofooloo.

100 tēáoo.	1000 afe.
200 ooa gněáoo.	2000 ooa afe.
300 toloo gněáoo.	3000 toloo afe.
400 fa gněáoo.	4000 fa afe.
10,000 mano.	20,000 ooafooloo mano.
11,000 mano mo afe.	30,000 toloo ongofooloo mano.
12,000 mano mo ooa afe.	40,000 fa ongofooloo mano.
13,000 mano mo toloo afe.	100,000 giloo.

In respect to further combinations of these numbers, they run thus :

11 ongofooloo ma taha.	21 ooafooloo ma taha.
12 ongofooloo ma ooa.	22 ooafooloo ma ooa.
13 ongofooloo ma toloo.	31 toloo ongofooloo ma taha.
14 ongofooloo ma fa.	41 fa ongofooloo ma taha.
101 teáoo ma taha.	1001 afe ma taha.
120 teáoo ma ooafooloo.	1100 afe ma tēáoo.
121 teáoo ma ooafooloo ma taha.	1800 afe ma valoo gněáoo.

95,741 *Hiva mano, ma nima afe, ma fitoo gněáoo, ma fa ongofooloo, ma taha* : that is, nine ten-thousands, and five thousand, and seven hundred, and four tens, and one. *

It must be observed, that there are two words for ten, viz. *ongofooloo* and *ooloo*, which may be used indifferently for that number simply ; but in combinations the former only can be adopted. For *twenty* there are also two words, viz. *ooa ongofooloo*, and *ooafooloo*, either of which may be employed in combination with the digits. In regard to the number of a hundred, *tēáoo*, it is never used in the plural, *gněáoo* being substituted for it : thus, 200 cannot be expressed by *ooa tēáoo*, but *ooa gněáoo*.

In counting out yams and fish, they reckon by pairs, in the particular method explained in the Vocabulary under the word *teóow*.

What are called ordinal numbers they express by putting the article *he* immediately before the number. This indeed is one

* Their capability of expressing such high numbers in this decimal mode appears to be suspected by some readers ; but we ought to reflect, that a people who are in the frequent habit of counting out yams, &c. to the amount of one, two, or three thousand, must become tolerably good numerators, by finding out some method of rendering the task of counting more easy.

mode of forming the plural (see *NOUNS*) thus, *aho e toloo*, or *aho he toloo*, means the third day, whilst it also signifies three days; but the sense in most instances sufficiently points out the distinction.

In connecting cardinal words by the conjunction *and*, they generally use the word *ma* instead of *mo*, except before *afe*, a thousand, when *mo* is more commonly used. The conjunction *ma* is, however, never employed but for connecting numbers. On other occasions, this word is either the preposition *for*, or the name of a certain preparation of food.

It may appear strange that they have particular names for such high numbers as 10,000 and 100,000, *mano*, and *giloo*, for they certainly have no use for them. They often have occasion to count yarns to the number of a thousand, or more, and sometimes to the amount of two or three thousand, but never higher. M. Labillardiere, however, has had the perseverance to interrogate the natives, and obtain particular names for numbers as high as 1,000,000,000,000,000!! Here, however, he has overshot the mark, and instead of names of numbers, has only furnished us with names of things very remote from his speculations at that time: for 1,000,000 he gives us *nanoo*, which has no meaning that we can discover; for 10,000,000 *taoalai*, which should be *löööle* (according to our spelling), which means the præputium; for 100,000,000 *laounoua* (low noa) which means *non-sense*: 1,000,000,000 *liaguee*, which we take for *liagi*, and is the name of a game played with the hands, with which probably he made signs; for 10,000,000,000 *tolo tafai* (tole ho faë), for which see the Vocabulary. 1,000,000,000,000 *lingha* (linga) see the Vocabulary: for a higher number they give him *nava* (the glans penis): for a still higher number, *kaimaanu* (ky ma ow), by which they tell him to eat up the things which they have just been naming to him; but M. Labillardiere was not probably the first subject of this sort of Tonga wit, which is very common with them. In the other numbers he is tolerably correct, except in putting *giloo* for *mano*, and *mano* for *giloo*. His general accuracy in respect to the numbers does him great credit.

SYNTAX.

To enter minutely into this subject, according to the usual form of grammars, would perhaps tend rather to perplex the memory than to assist the judgment; for we are not treating of a language the rules of which have been before systematically investigated and written down; we are at present only in the act of making an investigation, in which the reader is requested